RITUALISM.

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Ritualism being a subject which at present is greatly exercising the minds of the public, we think it not out of place to copy the following *resume* from the columns of the New York 'Daily Tribune' as it relates somewhat to the general bearing of the movement in this country. The article is from the pen of a distinguished ecclesiastic of the Anglican Catholic Church in America:

Ritualism has been a prominent theme, both here and across the water, for over ten years. At first it was regarded as a question of ecclesiastical æsthetics, beneath the serious consideration of any, except a few frivolous young ladies and eccentric young clergymen; but phenomena have been appearing in connection with the Ritualistic movement, which at first seemed singular, and at last forbade such a supposition. The movement spread as a disturbing element throughout every Episcopal diocese in America. Two successive General Conventions attempted to grapple with it, but in vain. The one thoroughly Low Church Diocese of Massachusetts narrowly escaped electing a Ritualist for its Bishop. Other dioceses have elected men to the Episcopate who have been in sympathy with the movement. The highest court of judicature in England finds the profoundest legal acumen arrayed before it on opposite sides of the question; Mr. Gladstone has written an elaborate essay upon it; and at last the Parliament itself of the British Empire, and the General Convention of the entire American Episcopal Church, are shaken by the subject.

It is not for a moment to be supposed that so staid and respectable a body as the Episcopal Church in America and England should be thus long and thus thoroughly agitated over a mere affair of religious dilettanteism, or that so powerful a body should not long since have been able to control and crush out the difficulty, if it merely involved the whims of a few eccentric agitators, male and female. Clearly the question is not simply one of candles and the cut and color of ecclesiastical soutanes. Sensible men do not wrangle over such things, nor do middle-aged clergymen willingly sacrifice position and comfort, or pass years of obliquy and ridicule for them. Ritualism in the Episcopal Church has bided its time to be understood. If it is not a thing to be respected, it is evidently a thing that is very much feared. Practical people perceive that it is useless for dignitaries in the Church to say any longer that Ritualism is confined to a half a dozen young clergymen and a few small parishes. Men do not fire broadsides at a butterfly. The fact is, Ritualism has

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grown out of and has its roots among fundamental things. This accounts for the evident determination of the men engaged in it, for the deep feeling that is aroused against it, and for the extraordinary efforts put forth by its opponents. The Ritualists claim that they would care little or nothing for Ritualism if it were merely a matter of æsthetics, and the Anti-Ritualists admit that were the matter one of taste only, they would raise few or no objections to it. This clears the matter very much for the public. Both parties realize that it is a question whether the Anglican Communion, as a separate body from the Roman, is essentially one with the Greek Church and the Old Catholics, or essentially one with the Protestant denominations.

The philosophy of the present ritualistic difficulties in the Episcopal Church is not a little obscure, and the origin is somewhat complicated. At the time of Henry VIII. the Church in England threw off the authority of the Pope. The Mass was translated into English and the chalice was given to the laity. Subsequently, and after alterations running through a century, the Prayer book as it now stands was completed. It was taken mainly from ancient and mediæval liturgies and offices. Meantime there was, however, a party in England who were strongly Protestant in the Continental sense. An attempt was therefore made by the Church authorities, in compiling the Prayer-Book, to tone down certain of its phrases, and to write certain of its articles so that while still expressing the sentiments of those who were in the main what is called 'Catholic,' the Prayer-Book should not at the same time drive off the Protestants. Meantime, on the one hand, Rome made a vigorous effort to regain the Church of England, but failed; and Continental Protestantism, on the other hand, strove to acquire it, but failed also. There followed subsequently a long period of coldness and deadness in the Church, which is known as the Georgian era; during which rubrics of the Prayer Book were disregarded, many of its doctrines were disbelieved, persons hunted foxes, and churches and cathedrals fell into decay; out of this state of things there arose at length a revival of doctrine, which, in the Ritualistic movement of to-day, has developed into a revival of spiritual life. Dr. Pusey, Dr. Newman, Keble, and others, known as the Oxford divines, finding the Church in their day full of members who were thoroughly Protestant in sentiment, claimed that, notwithstanding this fact, the Prayer Book, as it had been compiled and translated from Catholic sources, was thoroughly saturated with Catholicity in its Offices, Liturgy, and Rubrics, and that taught the members of the Church doctrines very different from what they were holding. The Oxford divines claimed that even the XXXIX Articles were so technically written that while they might seem indeed to the loose thinker and the careless reader to give a Protestant color to the Church, they really and strictly expressed Catholicity, and Catholicity only; that, for instance, the XXIId Article had been so carefully worded as not to protest against the Early Church doctrines of Purgatory, Invocation of Saints, and Adoration of Images and Relics, but only against the "Romish doctrines concerning" those things; that, as the prayers and Offices were taken from Catholic sources, and were therefore, as they expressed it, Catholic, though not Roman,' the Articles must be interpreted in the same sense. They claimed that Baptismal Regeneration was taught in the Offices for Baptism; that the Eucharistic Office, the the Catechism, and the Articles taught the Real Objective Presence of Christ on the Altar; that the Homilies taught in so many words

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that Presence was 'under the forms of bread and wine:' that the Eucharistic Office and the Office for the Visitation of the Sick taught Auricular Confession, and that the formularies of the Church recognised the five 'lesser Sacraments' of Confirmation, Penance Orders, Matrimony, and Extreme Unction, authorized prayers for the Faithful Departed, and did not prohibit the Invocation of Saints.

It is now over forty years since this revival of what were thus claimed to be the doctrines of the Prayer Book began. And as the Oxford school of thought has been recognized as one of the permitted schools of thought in the English Church, its doctrines have been spreading and taking root ever since throughout the Anglican Communion on both sides of the water. It is to this doctrinal soil that the sturdy and troublesome forest of Ritualism has its roots.

In its outward aspect the Ritualistic movement seems to be confined mainly to a development of the ceremonial of the altar; in candles, to symbolize and teach that He is objectively present there, Who is the Light of the World; in genuflections and other adorations, because He that is so present in special sense is God as well as Man; in Eucharistic vestments (consisting of amice, alb, girdle, maniple, stole and chasuble, which can only be worn by a priest) because the great function of the altar is distinct from and higher than the choir offices of Morning and Evening Prayer, which are said simply in the surplice, a garment that can be worn even by organists, choristers and other laymen; in flowers and incense, as a further expression of the reality of His presence to whom the Magi bore incense; in the elevation of the sacred elements, and in the use of water-bread, and of the mixed chalice.

Such is Ritualism in its outward aspect to the casual observer, and it would seem to him to be useless to attempt to suppress it, while its potent cause, namely, the doctrines of the Real Objective Presence, of which it is merely the expression, remains untouched or permitted. But this is not all. The Ritualistic or Catholic movement, as it is called, involves much beside the outward ceremonial of the Altar. It involves the revival of voluntary confession, of Sisterhoods and Brotherhoods, of Missions, of Retreats, of the Practices of Meditation and Contemplation, of frequent offerings of the 'Sacrifice of the Altar,' of Spiritual Communions, and of frequent and fasting Sacramental Communions, of the bringing out of the Eucharistic Service instead of Morning Prayer as the main service on Sunday forenoon, and, in general, a revival of ascetic and moral Theology, and of the Spiritual Life. Furthermore, it looks to a reunion, first with the Greek Church and with the Old Catholics, and eventually of all Christendom, on the basis of the Apostolic Succession, the seven Catholic sacraments, the Nicene Creed and the first six General Councils.

'If,' says the Ritualists, or 'Catholics' as they prefer to be called, 'the Lord being present on the Roman altar, it is right for the Roman Catholics in their own eyes and in the eyes of a justifying world to surround His throne with an expressive ritual, and if the Lord being present on the Greek altar, it is right for the Greek Churchmen in their own eyes and in the eyes of a justifying world to surround their altar also with a gorgeous ritual, then on what principle can the Anglican Churchman be considered ridiculous or puerile for having a similar ritual, so long as the Prayer Book asserts what we declare it asserts, namely, the same Real, Objective Presence on the Anglican altar that is on the Roman and the Greek?' 'Nay, further,' they say, 'the Prayer Book of the English Church expressly commands the very

ritual we use, in the following rubric, namely: 'And here it is to be noted that such ornaments of the church and of the ministers thereof, at all times of their ministration, shall be retained and be in use as were in this Church of England, by the authority of Parliament in the second year of King Edward the Sixth.'

The opposite party, of course, deny that Baptismal Regeneration and the Real Objective Presence are doctrines of their church; and petitions are presented to the Convention now in session asking that the Prayer Book be so altered as either not to express such doctrines, or at least to permit others to be held also. It seems, therefore, that so long as the Prayer Book stands, either expressing the doctrine of the Real Presence, or at any rate permitting it to be held, there must be trouble in the Episcopal Church. The battle about Ritualism in the present Convention is a battle raging about mere outposts; but the true objective point is the citadel itself, where rests the doctrine which the 'Catholics' assert and the Protestant party deny. When the Anglican Church so defines what she teaches as that there can be no two opinions about the matter, then, and it would seem not till then, will there be quiet within her borders. For the reason of the present difficulty that afflicts her lies in the fact that in the days of the Reformation, while taking her Prayer Book from Catholic sources and recommending to her children the Catholic doctrines of the Early Church, she yet so phrased much of her language as to give, if possible, no offence to the Protestants of the Continental type, and to retain as many of them among her children as possible. Indeed, there has been war between the two parties from that day to this.

Ritualism proper made its first appearance in this country 32 years ago. It is generally supposed that St. Alban's, in this city, was the first church in which it appeared. This, the Ritualists claim, is an error. Its manifestations began on this side of the water about the year 1842, in Trinity Church, on the island of Nantucket, in the Diocese of Massachusetts. That Church was at the time under the rectorship of the Rev. Frederic W. L. Pollard, who had been graduated from the General Theological Seminary in this city. From files of the local paper of the town of Nantucket it is ascertained that young Pollard, who adhered to the principles of the Oxford tracts, was the first to carry out those principles into their ritual aspect. He caused the holy table of his church to be replaced by an altar, which he erected on three steps. In the sanctuary he placed a credence and fald-stool. On his altar were two candlesticks, and between them an oil painting of the Blessed Virgin and Child. He used wafer-bread, introduced the mixed chalice, practiced the elevation of the sacred species after consecration, was served at his altar by a boy, stood in front instead of at the end of the altar during the whole eucharistic service, read the Epistle and Gospel from their respective stations, taught the use of the Cross, wore a short lace surplice, introduced the houseling cloth, reserved the Eucharist, and taught eucharistic adoration. He was, however, called away from Nantucket to become the assistant of Dr. Crosswell, at that time Rector of the Church of the Advent, in Boston. Trinity Church, Nantucket, was destroyed in a great fire at that place in 1846, and the Ritualistic practices disappeared from the town, only to reappear there six years ago.

DEVELOPMENT OF RITUALISM

Meantime there was a lull in Ritualism until about ten years since, when it broke out afresh in St. Alban's Church, New York. It was not long before it made its appearance also in Christ Church, Fifth-ave.; but

in a milder form than at St. Alban's. Trouble arose in the parish, the rector (the Rev. Dr. Ewer) resigned, and a new rector who was not a Ritualist (the Rev. Dr. Thompson) was called. Meantime the parish had however become so accustomed to the retable, altar cross and flowers, to the colored altar vestments, the boy choir, and the gas jets at each end of the altar, which had been introduced under the former rector, that they were retained; while the two lights on the altar, the eucharistic vestments, and other ritualistic features were abolished. The early and frequent eucharists, too, were retained for a while, but they also fell into disuse. The third church where Ritualism came out, and this time in its full and vigorous life, was St. Mary the Virgin's. Meantime, the eucharistic cross and candles, unlighted, appeared on the altar of Zion Church. The altars cross with flowers on each side, or the alter cross alone appeared at other churches; for instance, St. Ann's the Heavenly Rest, and St. John's while at the Transfiguration. "The Little Church Around the Corner," which, by the way is one of the most capacious and popular churches in the city, all these and other ritualistic features, including the lighted candles, made their appearance. Meantime, too, old Trinity and Trinity Chapel slowly and quietly filed into the Ritualistic line; the eucharstic vestments were introduced both at the church and at the chapel; at the chapel, the purification of the sacred vessels at the close of the Communion, the singing of the Benedictus before the Consecration, a lighted corona over and in front of the altar at the time of the eucharistis sacrifice, the Ritualistic retable, with altar cross and flowers on each side, were adopted; and at Trinity Church appeared standards with many lighted candles at each end of the altar, and the two eucharistic lighted candles upon the altar itself, with altar cross and flowers.

About this time St. Ignatius's Church was organized, standing in ritual just above Trinity Church and just below St. Mary the Virgin's. While all this was going on, other churches and chapels ventured the retable, cross and flowers; until the Episcopal Churches in New-York shade up, through almost imperceptible degrees, from the anti-ritual churches, such as Ascension, and St. George's, through those that have adopted some only of the ritualistic features, such as St Ann's, St. Chrysostom's, Heavenly Rest, and St. John's and so on up through Trinity Chapel, Transfiguration, Holy Communion, Trinity Church, Ignatius's, and St. Mary's even to St. Alban's at the top. The main ritualistic features at Trinity Church and chapel and the Transfiguration have been specified. To these St. Ignatius's adds the use of a processional cross, reverences, the sign of the cross, and the purification of the priest's fingers before he celebrates; it furthermore adds to the white and black stoles as adopted elsewhere, the use also of the purple and green stoles for the Lenten and Trinity seasons. St. Mary's which is the degree above St. Ignatius's adds still further the use of red cassocks and the lighting of additional candles at the morning consecration and at the evening magnificat; while St. Alban's at the top, adds the use of the viretta (or priest's cap), the occasional use of the cape, and of colored instead of white vestments, also of incense once or twice a year.

Simultaneously with the above, the ritualistic revival was going on elsewhere than in New York. Only a few noted examples throughout the country can be mentioned. In Massachusetts, the prominent Churches of the Messiah and Advent, Boston; the smaller churches at Brighton and Nantucket; at Plymouth, also, there has been trouble; at St. Stephen's Providence, there was a Ritual development, but the rector

was compelled, mainly on account of it, to resign, and so the matter has been stopped there; St. John's East Hartford, and, with ritual in milder form, the Incarnation, Hartford; the House of Prayer and Grace Church, Newark, and, with ritual in milder form, other smaller churches in the vicinity of that city; St. Clement's and, in milder from, St. Mark's (prominent churches), and St. James the Less (a smaller parish), Philadelphia; Mount Calvary, St. Paul's, and St Luke's (large churches) in Baltimore; Ascension (small) and, in milder form, the Cathedral, Chicago, etc.

The career of the movement in its outward development seems to be this: A few of the bolder and more determined rectors or parishes lead off by adopting, for instance, a retable, with altar cross and flowers. The battle rages for a time around these. When they are won, and the battle is over and all is quiet, the next step is for the same rectors or parishes to adopt, say, altar candles, or the eucharistic vestments. The battle rises again, and while the noise, and confusion and attention are centered about the new question of candles or vestments, other rectors and churches, which have kept out of the fight and preserved their reputation as non-ritualistic, quietly advance and occupy the territory already won, by adopting with little or no opposition the altar cross, or retable, cross and flowers. Thus it has happened that while the three churches, St. Alban's, St. Mary's, and St. Ignatius's are out at the front where the thick of the struggle is, and unavoidably entering attention upon themselves, other churches are quietly and cautiously following up in the rear into territory which the confusion of the advancing battle has swept over and left behind. There is also what may be called a literal spread of Ritualism. For it makes its appearance and secures its strongholds first in the larger cities; and thence it spreads in its gradually developing degrees out through the smaller towns, which lean for their authority on the usages to be found in the larger places.

While all this is going on, Anglican Sisterhoods start into being and flourish in New York, Boston, and Baltimore; retreats for the clergy take place at Bridgeport, and for the laity at St. Ignatius's, New York; blessed psalms, on Palm Sunday, the Three Hours' Agony Service on Good Friday, and the Midnight Mass on Christmas eve, are said to grow more and more popular. Public meditation are given in Lent at St. Ignatius's, New York; the Advent, Boston; Mount Calvary, Baltimore, and Christ Church, Detroit. A mission is about to be preached by the Cowley Fathers at St. Clement's, Philadelphia. More and more penitents throng the episcopal confessional, one rector alone having heard over 100 confessions during the first three days of last Holy Week and between 600 and 700 during the year, the confessions being divided between women and men, in about the proportion of 49 men to 51 women. It should be remarked here that for a twelvemonth or so past no new ritualistic feature besides those specified above has been developed to cause alarm and disturbance, and that there has been therefore a lull in this respect. Leading men in the movement state, indeed, that in its mere ritual aspect the movement came to its culmination some time ago. In answer to a Bishop who asked the question in reference to Ritual developments, 'Where are you going?' one of the prominent Ritualists replied, 'My dear father, we have got there; we arrived some time since. And now we have got the tools, we are hard at work, every one of us, fighting sin, and laboring to build up the spiritual life in those intrusted to our care, and in as many others as we can get hold of.' It

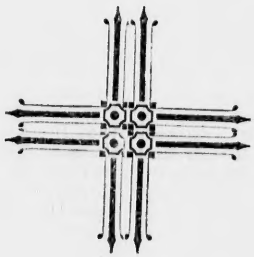
seems that among the means used to this end are retreats, extemporaneous sermons, public 'meditations, mission (or revival) sermons, and services, familiar 'instructions' given by the priest walking up and down the aisle among his people, with perhaps an occasional extemporaneous prayer and a hymn, private instructions in self-examination, and the arts of private meditation and contemplation, frequent use of the sacrament and of spiritual communion, confession and absolution for burdened consciences, and the gathering of the awakened into confraternities for prayer and guilds for work.

In England, after a regular service, with perhaps a revival sermon, as many of the congregation as can be induced to do so are gathered into a room in the 'Parish Building,' and here, with brief, hearty and informal service and addresses, the clergy and some of the more earnest laity go round among the people, conversing privately with one and another on the condition of their souls, encouraging and offering assistance. On Good Fridays and at other times some guild of the parish, with the vested choristers and vested clergy, march out of the church in procession with banners, and pass through the streets singing. Occassionally all will halt at some corner, and one of the priests will mount a box or barrel and harangue from his standpoint. After a crowd of the poor and of others are thus gathered by curiosity, the procession will go back to the church singing all the way and leading the gathered crowd in, when a service with rousing sermon will come off, and then follows the scattering of the clergy and more earnest laity down among the congregation to confer with them individually. An American Bishop while in England asked the Bishop of London why he did not put a stop to these ritualistic street processions. 'My dear brother,' was the reply, with tears in his eyes, 'these men seem to be the only men among my clergy who realize that the poor have souls to save.' The charitable works undertaken by these revivalists in England are too numerour to mention; they consist of schools, workingmen's clubs, reading rooms, hospitals, training schools for nurses, orphan homes, convalescent retreats, creches, homes for Magdalens, &c. There is one sisterhood to which any family in England, however poor, can in case of pestilence or severe sickness send for a nurse. This is an inestimable benefit in a case where a poor mother is striken with illness, as in that case the nurse will often be found taking care of the cooking and other household duties and of the little children, a baby possibly among them, as well as of the sick mother.

As the 'Catholic' movement has gone on there have been several serious controversies in connection with it; for instance, the trial of the Rev. Mr. Cheney in Chicago and his deposition from the ministry by the late Bishop Whitehouse; the difficulty between Dean Seymour and ex-Dean Forbes in the General Theological Seminary; the difficulty preceding the election of the late Dr. Mahan to the Divinity Professorship in the same Seminary; and the recent controversy in Wisconsin when Dr. DeKoven was a candidate for the Episcope of that Diocese. These troubles were not, however on account of Ritualism itself, but they closed rather around doctrinal points which are intimately and perhaps logically connected with the Ritualism that had been developed elsewhere.

The trouble in connection with Mr. Cheney was with regard to baptismal regeneration; that in connection with Dr. Mahan was confession, and with Dr. DeKoven was the real presence and uncharistic adoration. As the ritualistic wave has swelled, risen, and stubbornly swept on, so the wave of opposition has, especially in

the last three years, gathered its elements and mounted threateningly over against it. It was well understood by both parties that the meeting of the two would take place at the present General Convention, where the Waterloo struggle would take place. And as sometimes a few chance shots at the front will bring on prematurely a general engagement, so, as nearly as can be ascertained now that the Lower House is sitting with closed doors, the question of the confirmation of Dr. Seymour to the Illinois Episcopate has prematurely brought on the general engagement in that House. This accounts for the prolonged secret session. The air of course will be clearer when the battle is over and the ecclesiastical times calmer.



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